Gospel-Baptism

OR,

PLAIN PROOF,

That the Mode of *Dipping*, *Plunging* or *Immersion*, now commonly used by the People called *Anabaptists*; is according to the *Primitive Institution*:

In a LETTER

TO

Mr. *Samuel Young*.

Occasioned by his Sharp *Reflections* in Contempt of that *Way*, and the *Defenders* thereof in a small Book,

ENTITULED,

A Second and Last New-Years-Gift, &c.

With some Notes concerning the True SUBJECT.

By a Lover of Truth.

Magna est Veritas & prevalebit.

LONDON, Printed by K. *Astwood*, and Sold by *William Marshall*, at the *Bible* in *Newgate-street*. and *John Marshal*, at the *Bible* in *Grace-church street*. 1700.

116 a 8

St Diego (T.)

Gospel-Baptism

OR,

PLAIN PROOF,

That the Mode of *Dipping*, *Plunging* or *Immersion*, now commonly used by the People called *Anabaptists*; is according to the *Primitive Institution*:

In a LETTER

TO

Mr. *Samuel Young*.

Occasioned by his Sharp *Reflections* in Contempt of that *Way*, and the *Defenders* thereof in a small Book,

ENTITULED,

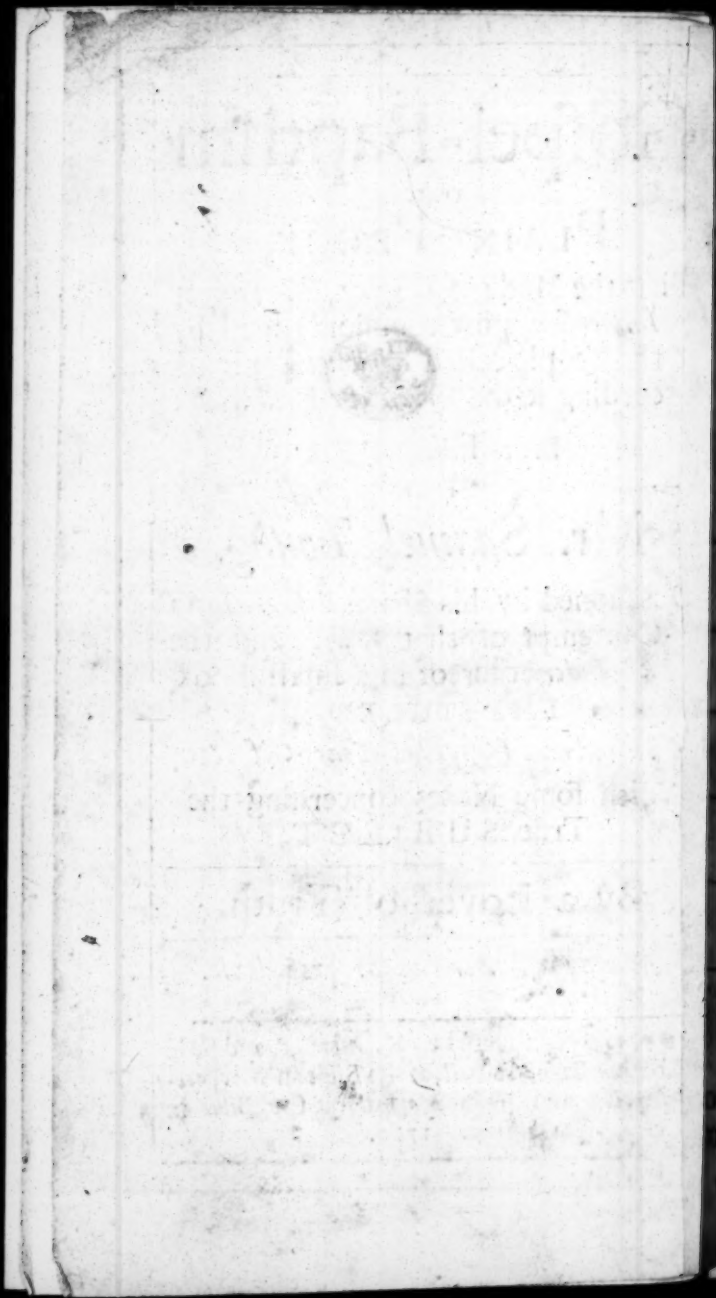
A Second and Last New-Years-Gift, &c.

With some Notes concerning the True SUBJECT.

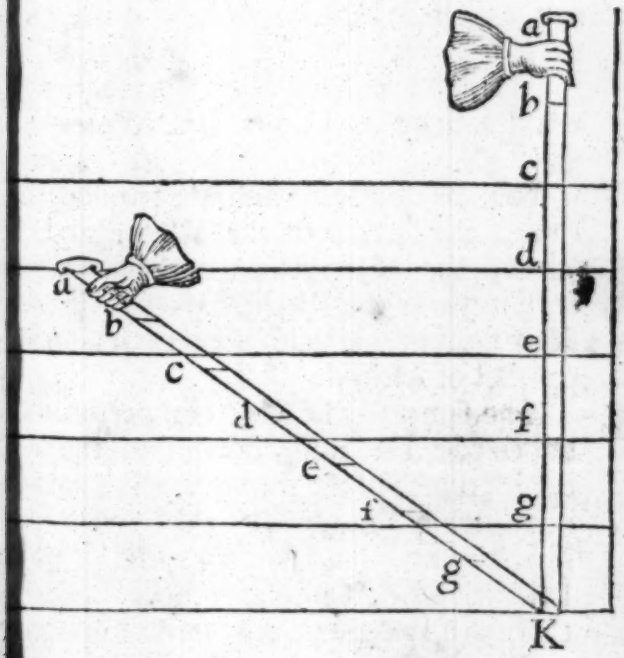
By a Lover of Truth.

Magna est Veritas & prevalebit.

LONDON, Printed by K. *Astwood*, and Sold by *William Marshall*, at the *Bible* in *Newgate-street*. and *John Marshal*, at the *Bible* in *Grace-church street*. 1700.



Plain Mathematical Demonſtration, that (according to the preſent Mode of Baptizing, *commonly uſed by the People called* Anabaptiſt) *the Perſon* Baptized *is plunged, or dipt, by the hands of the Adminiſtrator; even from the Crown of the Head to the very Soles of the Feet.*



To demonſtrate that a perſons going wn into the Water, hinders not his total merſion or Plunging by the Adminiſtra-

tor;

tor; Supppoſe a *K* to be a Staff ſtandi upright, with the foot *K* on the bottom the River *I K*; let *h c* repreſent the Su face or upper part of the Water, let a pe ſon be ſuppoſed to take hold of the To of the Staff, and impel or immerge t Staff towards the Earth, till the head covered in the Water. Tell me then, you can, the leaſt particle of ſuch ſta that hath not receiv'd an Immerſion plunge by the hand of ſuch perſon; n withſtanding its being in the Water b fore.

You may imagine infinite parallels b tween the ſurface of the Water and t Earth, the leaſt motion of the top of t Staff towards the Earth, makes an Imme ſion of every particle beneath its form parallel of Altitude.

The ſame may be ſaid, of a perſon to Baptized; the going down into the W ter is no part of the immerſion: That p is effectually, and really done by the Ad niſtrator, and in no part Imaginary; wh I think, now a Child may underſtand a therefore I need not doubt a Philoſopher

This may ſuffice to Anſwer the Objection, that the *Baptiſts* act contrary their own principles; by going down to the Water themſelves.

To the READER.

I *Humbly beſeech a Favourable Eye, a Smooth Brow, a Pleaſant and Complacent Aſpect, the Abdication of Moroſe Animoſity, Prejudice, Rancour, Enmity, and the Exerciſe of Humanity, Patience, Self-Denial, Coolneſs and Sedateneſs of Mind; at leaſt for ſo long or little while, 'till he ſuppoſed Criminal hath propoſed and pleaded his Cauſe, made his Defence and Appeal; and then, being fully heard; to paſs Cenſure, give Judgment, and paſs Sentence impartially according to Merit or Demerit, either unto Condemnation, or Vindication and Acquittal; like a Righteous and Unbyaſſed, and not a* Sufflated-Ætnean-Evolitant-Sententious-*Judge.*

It is too Natural, and hath been too Uſual, for Adverſaies to throw Dirt at, and beſpatter one another; though thereby they foul their own fingers: And commonly they are Lynx-eyed *in the diſcovering others Bleniſhes, though as blind as a Bat in the Obſervation of their own Spots.*

It is Undeniable, That there is no Church or Society of People of what Denomination ſoever,

but there may be found, or hath been, some whose Ignorance or Scandalous Life hath been, may be a Reproach unto them; and such who are faulty may justly pass under a severe Censure, but it is very unjust to condemn the Principles of any Society, for the ill Practice or Ignorance of a Few.

What Intolerable Reflections have been made upon the Innocent, and upon a true Principle for, or because of the Extravagancies (whether all were true or no, which may be questioned considering those times) of Kuipperdolin *and* John *of* Leyden, *as if all that profess'd Believers Baptism were such.* Calvin *calls them* Furiosi, *or Madmen, and most Writers contemn them, as if their Principles were prodigiously Erroneous. Dr.* Fearly *on the Title-Page of his Book, has the Picture of the Heads (with a little more) of several with Faces of such Features as renders them contemptible, and as if God had not given them as good shapes as other Men; with design there to make himself admired, as a Famous Opposer and Mall to that People. Many unjust Ways have many at this Day used, to beget an ill Opinion of this People, that what they say for themselves may not be regarded. One main Argument against them is, That the Ministers generally are no Scholars but illiterate Tradesmen, and guilty of great Impropriety in*

Speech

, ſome peech. *It is true, that it is the unhappineſs of* been, ome to be ſo, tho' *probably we may find as Learn-* who ar d men among us as among others, *and alſo as* Cenſure unlearned perſons amongſt others as amongſt us; rincipl eſides, it is evident on the other hand, that the ngran reateſt Scholars do not always make the great- ſt or beſt Preachers. *And conſidering the ad-* en ma antages of School Learning that ſome men e Pri ave, they make as great flaws as thoſe which ag anci ey contemn, though not in the ſame thing. may Where there is Grace and a Gift for preaching f Kuip ſome mechanick, the goodneſs of God is the as if ore to be admired: and a man of Learning, re ſuc earing ſuch ſpeak well, may be drawn into ad- nen, an iration at a diſappointment. The graces and ir Pri ifts of God are ſtill unlimited. The Spirit r. Fea oweth where it liſteth. To be ſhort, to under- Pictur and the Tougues is but a humane (though it ſeveral uſeful and ornamental) Accompliſhment: em co nd in thoſe who have it not, it is no defect in them ature, but an unhappy want of Education; n there hich may be where there is plentiful Grace, s Oppo erefore people ſhould have a Care, how they caſt unfa ntempt upon a gifted Tradeſman.

to beg Firſt, *In this little Tract, I have (I hope)* hat th oved, *that* John *and the reſt of the Diſciples* led. O ve not declared that they *Plunged not.*

hat the Secondly, *That Plunging is not contrary,* illitera t according to the *Doctrine of Baptiſm, and* opriety herefore the only *Lawful Baptiſm.*

Speech

Thirdly.

Thirdly, *That as it is a Duty and Command, we rightly practice it.*

And if so; Then to some it will appear, that those who have Screw'd their Brains, to squeeze out the Quintessence of the derivate verb Baptizo, *to make it a diminutive inceptive; and so not exceeding, nay hardly amounting to so much as* Rantizo; *have thereby so exalted their own Wits, that to them the Old Lexicographers and the Learned in past Ages seem to have imposed upon ignorant posterity; nay, the* Greek *have not understood their own tongue. And all this to bring the real extensive, significative ordinance of Baptism, to no more then a little sprinkling or pouring a little Water from the Palm of a Mans hand, which they falsly call washing.*

Tertullian, Id verum quodcunque primum id adulterum quod posterius:

I shall add no more, but beg of God to open the blind Eeys, that they may behold the Splendor of Truth, and be in Love with it.

Mr. *Sam. Young*'s Letter.

SIR,

BEfore your Papers go to the Preſs, I pray you to ſee my next; where you ſhall find things done *Ex profeſſo* and not *Obiter*.

That *John* and *Peter* declare they plunged not. That Plunging is contrary to the Doctrine of Baptiſm. That if Plunging were a Duty and Command of Chriſt, you practice it not.

The Papers have been read by many Learned Divines, who approve what I have done. I underſtand you are no Miniſter, and therefore, I think unfit to meddle with me in this thing; tho' the Hand of *Joab* may be in all this. (I wiſh your great Men would appear.) Whether you are a Learned Man I know not, or a good *Grecian*, many common *Latin* School-maſters in this City are not; as I too well know, who have occaſionally taught them.

If you run the beaten Road, Follow not my Arguments cloſely and conciſely; I intend not to read ten Leaves of your Book if this be not ſo: One ſheet were enough for an Anſwer, or two at the moſt. Do you think, I will take Notice of Thread-bare Collections out of *Danvers*, *Ruſſel*; or ſuch Men, whom Folly and Diſhoneſty have contended, which ſhould render them moſt Infamous. A wiſe Man and Scholar of Yours, deſires we may meet firſt. I will before Mr. *Collins*, Mr. *Stennet*, Mr. *Steed*, Mr. *Piggott*, Mr. *Adams*, or other Scholars. I pray let me ſee yours before my next Book goes to the Preſs. Then if I am convinced by you I ſhall not proceed, if not I may make Addition to your Convictions.

I am well ſatisfied in my Cauſe, ſay who will to the contrary; name your Time and Place, where you may meet your Friend and Servant,

Sam. Young.

The

The Answer.

SIR,

I Being naturally Pusillanimous, and being suddenly smitten with the Ponderous Thunderbolt of your Pen, and mine Eyes dazled and set a Twinkling, by the Circumvolitant Coruscation its usual Concomitant; my Spirits which before had some Elevation, immediately were depress't to a Nullity of Altitude, and being ignorant of Longitude for some time, I could scarce tell where I was; but after a while, being reanimated and raised, look'd out; and with a Circumspicient Eye, by the help of the Opticks, descry'd Land; and then with a *Huzza*, like a wild Sailor, made Speed with Top and Top-Gallant to get to Shore, and set foot on it.

Sir, Now to the Business: I assure you that I am not Ambitious of hasting my Papers to the Press; I am not so Over-opinionative of my Accomplishments, as to Expose my self by Exposing them, to Universal View and Censure without the Approbation and Encouragement of Men of Profound Learning and Solid Judgment.

I have Expatiated farther than at first I intended, and indeed, if what is writ be Valuable I shall be unwilling, that they should fall under the sole Hands of one Adversary; that shall stifle them in a Gold-finders Treasury, with the Greatest Contempt: Or, barbarously condemn them to a *French* Martyrdom, of cutting out their Tongue to spoil their Speaking, and then committing them to the Unmerciful, Consuming Flame. As to your three Things, take middle and both

End

Ends together, I have luckily (if pertinently) spoke to. If my Papers had past the Approbation of many Learned Divines, perhaps, I might hold up my Head a little higher; but you know, we *Anabaptists* are generally contemptible *Mechanicks*; and our Spirits are kept under the Hatches and cannot peep up: But it is a Kindness to keep us humble.

Indeed I am no Minister, and therefore must confess with the most Debased Soul, that I am unfit to meddle with you in this thing; and do believe, you think so, because you tell me so. I need not advise you to glory over me, but I think you cannot think too meanly of me: However, in this matter, I have not been so Effeminate, as to have Words put into my Mouth by any Man living hitherto; tho' I should think it no Shame to take Advice, and learn to do a thing effectually: And I could wish I had the Woman of *Tekoah*'s Tongue, Wisdom and Courage; to manage Truth for the Conviction of boasting Gainsayers. As for Learning, I must play at *Bo-peep* for that; look not for it in me, if you do, you will loose your Labour. I profess not my self Master either of the *Latin* or *Greek*; but am willing to learn, tho' not with the Common City-Masters to be scorn'd for it.

You have said so much to dash me out of Countenance, and brought me to such a Confession, that I know not with what Face I shall appear before such Majesty. The Papers must speak all, for I am unfit for a *Logomachical* Duel, though I should have *Seconds*. As for my Collection of Forces to attack you, I give you this Encouragement, you will not find a *Brigade of Gigantick-frightful-astonishing extensive-bearded-Switzers*: I have no such Forreigners as *Danvers* and *Russel*, for they never came under my Eye, and therefore are Remote from my Conduct:

but

but they are your own familiars, that never designe to hurt you; if they do give you a By-blow by Chance, in Wielding of their Weapon, you must Excuse them. It is ill skirmishing in a Croud. If my Arguments are Old; I believe they will come in with such smooth faces, being new trimm'd, that you will hardly know them; and I assue you, I never met with them in this dress before. I hope, we shall answer each others desires (if yours are as mine) to be friends, though we cannot jump in Opinion.) As for the mutual sight of each others papers and a meeting I oppose it not; but crave time to give you notice of my resolves further, therefore burthen you with no more at present, but subscribe

Your Friend

AND

very Humble Servant,

March, *the* 8th. 1$\frac{6}{7}$$\frac{2}{0}$$\frac{2}{0}$.

Tho. Minge.

Gospe

Goſpel-Baptiſm:

OR,

Plain Proof, &c.

Reverend Sir,

PArdon (I beſeech you) my Boldneſs, in that I preſume to divert your Mind from that which you eſteem more weighty; than the reading of Lines concerning a Matter, wherewith you are already thoroughly acquainted, You are a Gentleman of that Learning and Free Converſation, that I believe (to you) there is no new Thing under the Sun; and therefore I may juſtly ſuſpect you will charge me among the reſt, with vain Repetitions and Impertinencies. Shall I hold a Candle to the Sun? what more ridiculous! The Light of the Candle muſt be Eclipſ'd, if not Extinguiſh'd. However I may hope, that a Pleaſant and Serious

Gentleman will take what I write pleasan
ly, and think that so I write; and tho' wea
ly, yet, as the Matter really requires, se
ously: For tho' the Manager and managi
of a thing may be justly ridicul'd, and
may play one with another; yet the Tru
or Thing it self must not be play'd with, a
therefore not play'd away; but heart
with the best of our Judgments maintain
and defended. Thus far you may Wond
what's the Matter.

In short, Having read in your last *Ne*
Years-Gift, (for which I now again tha
you) and also personally heard you, *Vi*
voce, contemning the Mode of *Dippi*
used by the People vulgarly called *A*
baptists: I now offer a little Water, wh
I hope may extinguish the Flame, a
abate the Heat of over-grown Zeal; wh
seemed to appear against the Example
our dear Lord and Master, and Practi
of his Disciples. As to those with yo
self, who maintain and defend *Infant-B*
tism, I blame them not; I believe th
are sincere, and that they think they a
in the right, and act not against the
Light; perswading themselves from C
cumcision, and their Childrens being
the Covenant by virtue of their Paren
Faith: However, as to the Mode, I co
almo

most be as censorious as another, in judging a Man of Learning to speak against his Knowledge, and so his Conscience so; when he denies *Dipping* to be understood by the Word *Baptism.* I shall not undertake to run through the whole Controversie, I knowing I may unwillingly and weakly abuse a good Cause, which has not wanted Men of Learning and Piety to defend it.

As to the Word Βαπτω, with its Derivatives, your self knows better than I; who profess my self no Master of the Greek Tongue. I know you are well acquainted with *Scapula*, and he tells me, that ΒΑΠΤΩ, signifies *Mergo, Immergo. item tingo* (*quod fit immergendo*) *item lavo*, &c. Βαπτιζω, *Mergo, seu Immergo, submergo, Obruo aquâ, Abluo, Lavo,* βαπτισμος, *Mersio, Lotio, Ablutio, ipse immergendi item lavandi seu abluendi actus.* And so he goes on with his Derivatives, all denoting the use of a great (and not a small sprinkling) Quantity of Water. *George Pasor* in his *Lexicon* hath the same, with which other Authors agree; as is very well known also to you. *Hendrick Hexham* renders the Word Baptism, *Doopinge*, which in *English* we know *Dipping*, which the Translators of our

Bible might as truly have done if they h
pleaſed; but we, and moſt, whoſe La
guages border upon the *Latin*, follow t
Greek; which I think is ſomething of
buſe, occaſioning doubt when perha
there would be none. In three oth
Dutch Dictionaries (which I have alſo
Baptiſm is rendred, *Een doopſel & do*
which again turned into *Latin*, is *Ba*
tiſma, &c. *Immerſio*, &c. βαπτιζω, *Ick doo*
doopen; *baptizare*, *mergere & immerge*
&c. βαπτισις, *Een dooper*, baptized. *Gedoo*
The day of one's Baptiſm, *Den dagh v*
yemants doopinge; *den doop-dagh*. No
to the Text it ſelf, in *Dutch* Bibles
ſeveral Tranſlations, *Matth.* 3. 5, 6. *D*
is tot hem uytgegaen Jeruſalem ende ghe
Judea, ende 't gheheele lant rontom den J
daen. Ende wierden van hem ghedoopt in
Jordaen beliidende hare ſonden. Verſe
Hy dan ſiende vele van de Phariſeen en
Sadduceen tot ſiinen doop komen ſprack, &
v. 11. *Ick doope u wel met water tot beke*
ringhe: maer die na my komp is ſterck
dan ick, &c. *die ſal u met den heylig*
geeſt ende met vyer doopen. Here
pleaſed to Obſerve, that the *Dut*
are not aſhamed to ſay according
the Original (if the Word [*with*]
there). I dip you with Water, whi
yo

they h… u were pleaſed to ſay was *Nonſence.*
…ſe La… beg of you to excogitate (and declare)
…llow t… way how to be dipt in it, without it.
…ng of… er. 13. *Doe quam Jeſus van Galilea na*
… perha… *n Jordaen tot Joannem om van hem ghe-*
…e oth… *opt te worden.* Jeſus came, &c. to be
…e alſo… pt. *Doch Joannes,* &c. *My is noodich*
… *& do… n u ghedoopt te worden, I have need to be*
… is *Ba… pt of thee:* v. 16. *Ende Jeſus ghedoopt*
…ck doo… *inde, is terſtondt opgeklommen uyt het Wa-*
…merge… , &c. *And Jeſus when he was dipt went*
… *Gedoo… ſtraightway out of the Water.* The three
…lagh v… veral Bibles of ſeveral Tranſlations,
… No… hich I have by me, though they ex-
…ibles … reſs truly other things in differing words,
…6. *D… t* they all agree in Words ſignifying
… *gheb… g* Baptizing *Dipping.*
…den *Je…* Now a little of the Text in *Greek,*
…opt in … at. 3. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδα-
…erſe … εἰς μετάνοιαν ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός
…en en… ὅν οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι,
…ack, &… ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.
…t beke… (ſaith *Paſor*) *ex Hebraiſmo hîc redundat.*
…ſterck… *go quidem baptizo vos aquâ, I baptize you*
…heylig… with] *Water*; as you affirm in oppoſition
…ere … *Dipping.* Suppoſe ἐν be ſuperfluous,
Dut… ere is nothing of the Cauſe loſt by it:
…ling … or there can be no Dipping in it without
th] … , and therefore they muſt dip with it.
whic… ut foraſmuch as ἐν is in the Text, why
yo…

ſhould it be turned out? Some Tranſla-
tors continue it it. I have three Tranſla-
tion that have it, One in *Flemiſh*, ano-
ther *Spaniſh*, and a third in *Italian*: Th
former in *Dutch* hath it thus, *Matth.* 3
*Ick doope u in't water tot penitentie, ma
by die na mij comen ſal, is ſtercker dan ick
wiens ſchoenen ick niet waerdich en ben
draghen die ſal u doopen ; in den heylig
ghees ende vier.* This Verſion printe
1548.

In the Other in *Spaniſh* it is thu
Mat. 3. v. 11. *Yo ciertamente os baptizo
agua, para converſion: mas el que viene tr
mi, mas poderoſo es que yo . cuyos-çapat
yo no ſoy digno de llevar. El os baptiza
en Eſpiritu ſancto y fuego.* Teſtament printe
1596. Here you have [*In*] retain'd,
in the *Greek*; and ſo, I baptize or dip i
Water.

In *Italian* thus, *Jo certamente vi batte
zo in acqua alla penitentia, ma quello c
viene doppo me, è più poſſente die me, a
quale io non ſono degno di portare i Calzament
eſſo vi battezera in Spiritò ſanto et fuoc*
If dipping with Water be Nonſence, the
pray accept of dipping in. The Sen
you have in the 2 *Kings* 5. 14. Καὶ κατ
Νεμὰν καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ ἑπτάκις, &
Then went Naaman down and dipped him
ſe

lf ſeven times in Jordan. Here we may obſerve that he went down into the Water, nd yet is ſaid to baptize or dip himſelf [*in*] n *Jordan, Immerſit ſe*, as *Paſor* has it.

Therefore his going down was no hinderance to his total Immerſion or Dipping, (which you have been pleaſed to intimate) but did facilitate it. It is too trifling to talk of an Engine. The uſual way of Plunging, is certainly as near the Original Pattern and Inſtitution, as can enter into the Heart of Man; and that Submerſion that is uſually made, if conſidered, will be found to be an Immerſion even of the very Feet, by the Adminiſtrator. Beyond what is poſſible, God expects not from Man. Baptiſm as it reſpects Doctrine, whether it be of Water, or of the Spirit, or Affliction, ſignifies more than a Sprinkling or Pouring; and the two latter are an Alluſion to the former, *Joh.* 20.22. *Are you able to drink of the Cup that I ſhall drink of, and to be Baptized with the Baptiſm that I am baptized with?* That Baptiſm of our Saviour was the Baptiſm of Afflictions (more than a Sprinkling) *He was a Man of Sorrow and acquainted with Grief.* The Metaphor (ſaith *Paſor*) is familiar to the Scriptures, in which Afflictions are compared to Whirl-

pools of Water; with which, thoſe wh
are annoy'd with the Miſeries and Cal
mities of this Life, are as it were plunge
down, nevertheleſs, ſo plunged down th
they may riſe again. The Baptiſm of th
Spirit is a plentiful Effuſion of the Spiri
and not a ſprinkling or ſmall pouring, *Ac*
2. 4. *And they were all filled with the Ho*
Ghoſt. Theſe Baptiſms are neither Inſper
ſions, Conſperſions nor Aſperſions.

The Example of our Saviour's being ba
tized by *John* in the River of *Jordan*, where
it's plain that they went down into the Wa
ter; and expreſs that he came up out of th
Water, after he had been there baptized o
dipt rather; for ſo it certainly was, the na
tural ſignification of the word *Baptiſm* bei
ſo; and the Ordinance it ſelf to Believers
ſignifies the *ablution*, *waſhing away* or *remiſſio*
of Sins, Death, Burial, Reſurrection; th
Death and Burial of Sin, and Reſurrection o
Renovation to Life, through the Death an
Reſurrection of Chriſt, *Acts* 8. *v.* 38. *An*
they went down both into the water, both Phil
and the Eunuch, and (Philip) baptized him
Ende hy doopte hem. Dutch. *and he dipt him*
The reaſon why they were dipt in River
was given, Becauſe there was much Wa
ter; A little would ſerve to ſprinkle o
waſh the face. A good man may, an
dot

oth ſometimes, ſpeak raſhly and inconſide-
ately, that, of which he may have cauſe to
umble himſelf and repent. What Man
n a ſedate mind, will affirm that our Savi-
ur ever ſaid one word, or did one Act
at was needleſs, or might have been ſaid
r done better? Or that *John* and the other
iſciples of our Lord, in imitation of him,
the miniſtration of that Ordinance of
aptiſm, put themſelves and the people who
elieved and obeyed them, to unneceſſary
rouble and Labour? which certainly they
d, if it ought or might rightly be done
herwiſe, with more expedition and eaſe.
nd common prudence of a man would di-
ct (if that were to guide, and not the
fallible example) to the ſhorteſt Courſe.
or it is a ſaying amongſt men, or Philoſo-
hers. *Fruſtra fit per plura, quod æque bene*
ri poteſt per pauciora. But our Saviour did
l things well, who durſt ſay otherwiſe?
is to be lamented, that ſo many in the ſe-
eral Ages ſince Chriſt and his Apoſtles,
ave attempted to correct, or rather deface
nd deform their unerring Pattern. They
ave made a great deal of Work by atempt-
g to ſhorten it; who ſhould make a mock
Going down into the Water to be bap-
zed? when we have no other Example
all the New Teſtament. If a little water

ſprinkled or poured on the face be enoug
as they ſay it is; no marvel that they alt
the Primitive Cuſtom of going down in
the Water, and count it not only needleſ
but ridiculous and contemptible: Certain
they know not what they ſay or do; an
therefore (though their Sin be horrid
they ought to be prayed for. What yo
quote out of *John* meerly about waſhin
without relation to the other Circumſta
ces of the Ordinance of Baptiſm; nothi
weakens the *Baptiſts* Cauſe in following t
Primitive Example: But may (if yo
way of Arguing be fair) be ſufficient Pro
and Reaſon for your ſelf and Party, (w
durſt alter Inſtitutions) to change ſprin
ling or waſhing of the Face, to waſhing
the Feet for ſufficient Baptiſm; ſince it
alſo undoubtedly true, what our Savio
ſaid, *John* 13. 8. *If I waſh thee not, th
haſt no part in me*; yet he waſh'd only t
Feet, and ſays, *He that is waſh'd need
waſh the whole, but the Feet only*; If t
Feet only, then not the Face: But this
trifling. What has been ſaid is ſufficie
to prove Baptiſm by dipping (without
Engine) after going down into the Wate
But I have more to ſay, out of your ow
Authors, who are for *Pedobaptiſm*; for i
deed I have not one Author in my Hou
tha

enough
ey alt
wn in
needle
Certain
lo; a
horrid
What y
waſhin
cumſta
nothi
ving t
if yo
nt Pro
, (wh
ſprin
ſhing
nce it
Savio
not, th
only t
need n
If t
t this
ufficie
thout a
Wate
our ow
; for i
Hou
tha

at manages the Controverſie for, (but veral againſt) the (ſo called) *Anabaptiſts*. herefore I entreat your patience and exſe, if I burden you with ſome impertinent epetitions or frivolous Inferences. But the way, while it is in my Mind, I ould ask a Queſtion or two; whether is not a Marvellous Thing, that any ſhould ave it entred into his Heart to think, that ur Saviour went down into the River and *ohn* with him, to have a little Water taken o in the Hand, to ſprinkle or pour on the ead or Face only? Certainly that Act of rinking, or pouring on the Face or Head nly with a little Water, might have been one with greater facility. And whereas in ontempt, the Queſtion hath been asked, hether they went in naked or with their loaths on. I think it is ſufficient that we ave an Account, that they undoubtedly ent down into the River for an holy End; o baptize and be baptized: And who in eir right Wits, durſt queſtion the Modey or Decency of the Act, performed either y our Saviour, his Apoſtles or Diſciples.

Now to go on, Let us conſider the Agreenent or Diſagreement, between the Mode f Sprinkling uſed by the *Pedobaptiſts*; and he Things repreſented or ſignified by true Baptiſm.

Berche-

Berchetus (with whose Book (I doubt not) you are well acquainted) in one of his Catechisms hath these Words §. 48. *Per Baptismum quasi ingredimur in Dei Ecclesiam. Testificatur enim nobis Deum nos, qui alioqui peregrini sumus, cum domesticis collocare velle. Baptismus duo nobis repræsentat, tum remissionem peccatorum videlicet, tum spiritualem regenerationem.*

§. 49. *Quam vero proportionem cum habet aqua, ut signum horum esse possit?* Respons. *Quia peccatorum remissio similis quodammodo lavacro, quo ea quæ sunt in nostris animis inquinamenta eluuntur, quemadmodum corporis sordes aqua abstergimus. Ad regenerationem nostram quomodo aqua inseruit?* Ἐπειδὴ ἀρχὴ μὲν αὐτὸ ὅτι τὸ τῶν ἡμετέρων φύσιν νεκρωθῆναι. τέλος δὲ, τὸ καινὰς κτίσεις ἡμᾶς γενέσθαι. τὸ δὲ βαπτιζόμενον τῇ ἡμετέρᾳ κεφαλῇ ὕδωρ, συμβολον ἐστι τούτου. ἀλλ' ἅμα καὶ τὸ ἡμῶν ἀναζῆν ἐστιν. ἀλλ' ἅμα καὶ ὑποβρύχιοι τῷ ὕδατι διὰ τελῶμεν ὄντες, ἀλλὰ μόνον ἐπαίρει τὴν χρόνον εἰσ εἰς τινα τόπον καταδύομεν, ἵνα εὐθὺς ἀναδύωμεν αὐτ Which in *Latin* he renders thus. *Quoniam initium quidem ipsius est, ut nostra natura mortificetur: Finis verò, ut novæ creaturæ simus, infusa in nostrum caput aqua signum mortis est. Sed simul etiam nostrum ad vitam reditum subindicat, in eo quod non submersi in aqua perpetuo simus, sed tantùm*

punctò

puncto temporis, quasi in aliquod sepulchrum subimus, ut statim ex eo emergamus. In *English* thus, *By Baptism we do (as it were) enter into the Church of God. For it is testified to us, that God is willing to place us who otherwise are Strangers, with those of his own House.* Baptism represents two Things to us, that is to say, both Remission of Sins and Spiritual Regeneration.

§ 49. But what Proportion, Analogy, or Agreement, hath Water with these things; that it may be a sign of these things?

Answer. Because Remission of Sins, after a sort, is like a Laver; wherein the filthinesses which are in our souls are washed out, even as we put away the uncleanness of the body with Water.

Question. *But how doth Water signifie our Regeneration?*

Answer. Because indeed, the beginning thereof is, that our nature may be mortified; but the end, that we may be new Creatures; the water poured on our head, is the sign of Death. But together therewith doth also somewhat demonstrate, that forasmuch as we are not continually suppress (or continued immers'd) in the water, but only for a moment of time; we go down, as it were, into some Grave, that we may presently arise out of it.

Now

Now am I neceſſarily induced to treat of the ſubject proper to be baptized, together, with the Mode or Manner how; in doing which, ſome other things perhaps may fall under conſideration.

Firſt, *What a Church is.* The Catholick Church conſiſteth only of the Predeſtinate, and comprehendeth the univerſal number of all thoſe which ſhall be ſaved; not only thoſe now living on earth, but all that have been ſince the beginning of the world, *John* 10. 16. "A particular Church is a "member of the Univerſal and Catholick "Church, and it is a Viſible Company and "Congregation of men, among whom the "pure Word of God is preached, and the "Sacraments rightly adminiſtred, *&c.* Vid. "*Willet*'s Synopſis Papiſmi. *Page* 51, 52, 53.

That Baptiſm gives entrance into the Viſible Church. So *Urſinus. Page* 412. "Baptiſm is inſtituted to be a Token and "Symbol of our receiving, and entrance "into the Church. For theſe are oppoſed "and contradictory, To be, and, Not to be "in the Church: To enter, and Not "to enter into the Church. For God will "have all the Citizens of his Church thus "enfranchiſed, and thoſe who are not bap-"tized; when they may, he will not have "Reckoned in the number of his Church.

Hither

"Hither appertain all thoſe places, in which "thoſe who were become Chriſtians, (by "believing, for there is no other way) as the "*Ethiopian* Eunuch, *Cornelius*, the Jaylor of "*Philippi*, *Lydia* the ſeller of purple, *Paul* &c. "are ſaid to have been preſently baptized: "Wherefore the Supper alſo is given only "to them who are baptiz'd, for they only are "received into the Church, of this end bear "Witneſs thoſe words of Chriſt: *Mat.* 28. 19. *Go and teach all Nations, baptizing them*, "&c. where the Word μαθητεύσατε, which "Chriſt uſeth, properly ſignifieth, *make Diſciples*; thus it is expounded by *John*: Joh. 4. 1. *The Phariſes heard that Jeſus made, and baptized more Diſciples than John.* Again, "That it ſhould be a mark whereby the "Church may be diſcerned from all other "Nations and Sects. This end followeth on "the former, For they who by a Publique "Sacrament are received into the Church, "are by the ſelf ſame diſcerned, and as by a "badge diſtinguiſhed from the remnant, the "filth of the World. *Go and teach all Nations, baptizing them*; as if he ſhould ſay, "Gather me a Church by the Word, and "whom ye ſhall make my Diſciples, believ-"ing with their whole heart, all them, and "them alone Baptize, and ſeparate unto me. "Again, Baptiſm ſhould be a ſignification

"or

" or an advertiſement unto us of the Croſs,
" and of the preſervation of the Church
" therein, and of the deliverance of the
" Church from it. For it ſignifieth that they
" who are baptized, are plunged, as it were,
" in affliction, but with aſſurance of eſcaping
"thence. Hence afflictions are termed by the
"name of Baptiſm, are ye able to be baptized
" with the Baptiſm, that I ſhall be Baptized
" with? Deliverance from the Croſs the ve-
"ry Ceremony it ſelf of Baptiſm doth ſhew.
"For we are Dipped indeed, but we are not
" drowned or choaked in the Water. More-
"over in reſpect of this end, Baptiſm is com-
"pared to the Flood *&c.* and to the red Sea
"*&c.* What the Learned *Urſinus* brought in
" as the firſt and chief end of Baptiſm, I de-
ſigning brevity, and not thinking to tran-
ſcribe ſo much, have omitted, and therefore
inverting the order, think now to mention
it as that which is material, *viz.* " that the
" end of Baptiſm is to be a Confirmation
" of our Faith, that is, a ſolemn teſtification
" when Chriſt teſtifieth that he waſheth us
" with his blood and Spirit, that is, that he
" beſtoweth on us remiſſion of Sins, Juſtifi-
" cation and Regeneration. Or the Chief end
" is, To be the Sealing of God and obſigna-
" tion of the promiſe of grace, that is, of our
" Juſtification and Regeneration, and a teſti-

" mony

mony of God's Will, that he giveth the baptized theſe gifts at this preſent, and will give them ever hereafter. Again, *John*'s Baptiſm and ours the ſame for ſubſtance. *John* preached the Baptiſm of repentance for remiſſion of Sins, ſaying unto the people that they ſhould believe in him that ſhould come after him, that is, in Chriſt Jeſus; ours that they ſhould believe in Chriſt Jeſus already come. Pag. 414. you have this. The right and lawfull uſe then of Baptiſm is, when the Converted are Baptized with obſervation of that Rite, and End which Chriſt appointed. They who are Baptized, cannot receive that which is promiſed but by Faith. *pag.* 409. The Word *Baptiſm*, ſignifieth a Dipping in Water, or Sprinkling with Water (ſaith he). But the Reaſon his ſaying this latter, is not becauſe it is e proper ſignification of the Word, but cauſe Cuſtom hath brought it in uſe, Sprinkling inſtead of Dipping. "Thoſe of the *Eaſt* Church (ſaith he) were dipped their whole Body in the Water. Thoſe of the *North* in Colder Countries, re only ſprinkled with Water, *&c.* Thus *Urſinus.*

Perkins his Golden Chain, *Page* 132. The Ancient cuſtom of Baptizing, was to dip, and, as it were, to dive all the

"body

" body of the Baptized in the Water; a
" may appear in *Paul*, Rom. 6. (*Know y*
not that ſo many of us as were baptized int
Jeſus Chriſt, were baptized into his Death
Therefore we are buried with him by Baptiſ
into Death; that like as Chriſt was raiſed fro
the Dead by the Glory of the Father, eve
ſo we alſo ſhould walk in Newneſs of Life.
" And the Counſels of *Laodicea* and *Neoc*
" *ſarea*, but now, eſpecially in cold Cou
" tries, the Church uſeth only to ſprink
" the baptized by reaſon of Childrens wea
" neſs: for very few of ripe years are no
" a days baptized: we need not much ma
" vail at this Alteration, ſeeing Charity a
" neceſſity may diſpence with Ceremonie
" and mitigate in Equity the ſharpneſs
" them. Thus far *Perkins*. Whether the
may be a diſpenſation for an Alteration
that part of the Inſtitution, is a Queſtio
But if it be proved, that Believers o
and not Infants, are the proper Subjects
Baptiſm; the Reaſon for Alteration will
out of Doors. Now I will preſent you
Account of the Opinion and poſitive A
ſertion, of that undoubtedly Learned a
Pious Divine *John Calvin*, out of his *In*
tations; a Book worthy high Eſteem, a
by your ſelf thought ſo Excellent; t
you ſay, he ſaid true; who ſaid, t
ſo

ce our Saviour's time none but the poſtles have equalled it. *Folio* 470.

§. 19. His Words are theſe (having eated about Baptiſm.) *Cæterum merga-rne totus qui tingitur, id que ter an ſemel, an fuſa tantum aqua aſpergatur, minimum re-t: ſed id pro regionum diverſitate Eccleſiis li-rum eſſe debet. Quanquam et ipſum bapti-ndi verbum mergere ſignificat, & mergendi um veteri Eccleſiæ obſervatum fuiſſe conſtat.* *Engliſh* thus, *But whether he that is bapti-d may be dipt all over,* (*or wholly plunged*) *d that thrice or once, or whether Water be-poured on, he be ſprinkled only, it matters ry little; but that ought to be* (*left*) *free to Churches, according to the diverſity of Re-ns or Countries.*

Although alſo, the Word it ſelf of *Bap-ing* ſignifies to *Dip*, and it is manifeſt, at the Rite of *Dipping* hath been ob-rved by the Ancient Church. The for-er Period is, *Sua fert Opinio*, his Opi-n, or Think ſo; and is the Matter in ſpute: The latter his poſitive Aſſertion the Primitive Mode of Baptiſm, accord-g to our Saviour's Inſtitution, *Mat.* 28. . *Go ye therefore and teach all Nations, tizing them*, &c. which ought to take ace with the Excluſion of all other Modes.

And

And his true Assertion of the Primitiv
Practice and Example, (and I should sa
Command) leaves no room for his Opi
nion of Indifferency in the Matter.

Especially (we may judge so) since w
find him upon solid Grounds, employin
his worthy (and in many things uner
ring) Pen in the use of that so much de
cry'd, contemn'd and ridicul'd (by you
self recounted, and so accounted in you
Second *New-years-Gift*, Pag. 22.) wa
of arguing used by the *Anabaptists*. Se
Calvin's Inst. *cap.* 17. *fol.* 509. *of the Lord*
Supper. §. 50. *Tertio, cur de pane simpl*
citer dixit ut ederent, de calice ut omnes bi
berent? Acsi Satanæ calliditati ex destina
occurrere voluisset.—— *Imò qua id fiducia hod*
usurpant, ut plebeculæ symbolum Christi Corpor
distribuant, si nullum habent Domini vel Man
datum vel Exemplum.—*Why did our Lord s*
plainly that they should eat of the Bread, and th
they should all drink of the Cup? As if it ha
been his Pleasure and Design to meet wit
and oppose the Subtilty of Satan, —— *Yea, wi*
what confidence at this day do they usurp th
thing, that they should distribute to the poor peop
the Sign of Christ's Body, if they have neither t
Lord's Precept nor Example. Thus far *Calvi*
And this occasioned by their cutting the Sa
crament of the *Lord's Supper* shorter, or t
kin

ing away what they thought was ſuperflu-
us in the Inſtitution; adminiſtring the Sa-
rament in one kind only, to wit, the Bread;
nd with-holding the Cup from the People,
rguing that the Bread was the Body of
hriſt, and therefore, that the Blood muſt
eeds be there by way of Concomitan-
y: So that receiving one, they received
oth. *Calven* tells them, There's no Pre-
ept nor Example for this: The Argu-
ent was good, and of like weight is it,
gainſt thoſe who add to, or diminiſh from
e other inſtitution of Baptiſm; either, as
Matter, Manner, or Subject. In your
pinion, a little Water to ſprinkle, may
rve to repreſent all the things ſignified by
aptiſm, to wit, the word it ſelf, Dip-
ng; which is clearly another thing,
aſhing, Death, Burial, Reſurrection,
tting on of Chriſt, overwhelmed with
lictions, a being filled with the Spirit, *&c.*
ll which are plentiful expreſſions and ſig-
ifications.

That I may ſpeak after *Calvin*: Our Sa-
our did (as it were) of ſet purpoſe, ob-
ate the ſubtilty of Satan in the error of
prinkling inſtead of Baptiſm; in being
mſelf an example of going down into the
River, where was plenty of Water,
herein he was Baptized or Dipt; whereby

was

was fully repreſented all things without d[iminu]tion. But perhaps you may ſay. *Qu[id] ſum hæc*? To what end is all this? Have w[e] not had enough of this already? Perha[ps] you have. But ſince I have gone thus fa[r] and farther then I thought for at firſt. [I] for a Hundred, in for a Thouſand, I a[m] minded to run the hazard of the beſt pa[rt] of my Stock; therefore beg your patienc[e] and entreat you to get your bags ready, f[or] in a little time, (*Deo volente*) I will pay yo[u], all. Now it will be convenient to walk bac[k] and over-hall part of the Thread alrea[dy] ſpun, to ſee whether I can mend it. L[et] me ſay ſomething among the reſt of t[he] Quality of the Subject to be baptized.

I muſt to the Catechiſm; for I find (a[t] leaſt) that he muſt be a *Catecheumen*, S[ee] *Berchetus* before. By Baptiſm we do [in] it were, enter into the Church. T[he] Church of Chriſt is built up of live[ly] Stones, upon the Living Stone and Ro[ck] *Chriſt*, 1 *Peter* 2. 4, 5. The Life o[f] Chriſtian is Faith, *the juſt ſhall live by* [*Faith*] *Faith*. *Hab*. 2. 4. *John* 17. 3. *This* [*is*] *Life Eternal, that they might know thee* [*the*] *only true God, and Jeſus Chriſt whom t[hou] haſt ſent*. This knowledge of God a[nd] and Chriſt is by faith only; what is not [of] Faith is ſin. All Acts of Religious w[or]ſh

ut d… hip ought to be in Faith, which is the
Qu… rue knowledge of God in Chriſt. Baptiſm
ve w… s a part of Religious Worſhip, therefore
rha… ought to be performed with Faith by
us fa… he Subject: There is Confeſſion with the
… Mouth, *Rom.* 10.9. *If thou ſhalt confeſs with*
I a… *by Mouth the Lord Jeſus, and ſhalt believe in*
t pa… *thy heart, that God hath raiſed him from the*
ienc… *dead, thou ſhalt be ſaved.* Faith which is
y, f… ver joyned with repentance and confeſſi-
y y… n, qualifies for Baptiſm, and Baptiſm
bac… r a Regular admiſſion to Communion at
rea… he Lords Table; in a True Regular Vi-
L… ble Church: It is true alſo, that Belie-
of t… ers and Elect Children do firſt belong to
… he Inviſible Catholick Church before,
d (… ea, and if they ſhould never be joyned
, S… a Viſible Church; But that is not our
do… uſineſs to diſcourſe of; our buſineſs is
T… ith a Viſible Church, which admits of
live… one, but ſuch as make an Audible and
Ro… iſible Profeſſion of Faith, which in Chari-
e o… , may be judged Real. *For man knoweth*
by … t the heart. The next in the Catechiſm
this …, For it is Teſtified to us, that God is willing
hee … place us, who otherwiſe are Strangers, with
m th… oſe of his own houſe.
d a… *Teſtified to us*: Can this be meant to a
not… abe or babes, that have Eyes and ſee not,
… w… ars but hear not, neither do they under-
ſi… ſtand

ſtand: No, it cannot be, therefore the pr
per Subject muſt be a Believer, Young
or Older, who otherwiſe are Strange
that is, being without Faith; for th
are we Strangers to the Common-wea
of *Iſrael*. *That God is willing to place*
with thoſe of his own Houſe, which is,
Church. We are to know God's will, th
before our Admiſſion or Orderly Recept
into his Viſible Church; for of the Inviſi
in reſpect of Election, we were Memb
before: In ſhort, all the Repreſentation
Baptiſm that can be reckoned up, are no
preſentations to a Babe; that hath no U
derſtanding of Things done or ſaid.

Neither indeed is any thing in a Catech
ſignificant, but to ſuch who have a com
tent Underſtanding; and ſo ſome groun
Hope, that as they underſtand Things,
will work Faith to believe them. The
fore ſince no Man can find out a reaſon
cauſe in the Creature, why a Creature w
of Underſtanding and Reaſon, ſhould h
an Act of Religious Worſhip performed
to him; which is proper for himſelf to
lieve, deſire, and act; and that alſo whe
is performed by another for him, that Ac
confeſſedly by the Perſon ſo acting, that
of no profit or advantage at all to ſuch C
ture, without his future concurrence in

app

pprobation and belief of the things done
id required: What can enforce the per-
rming of that Act, but the ſole Authority
four only Law-giver, the Lord Jeſus Chriſt,
lich whether it be his Law, that Infants
ould be Baptized, I ſhall by and by con-
der: Only, by the way, (paſſing by
any things, that might be ſaid from the
atechiſm beſides.) I ſhall make a Collecti-
n from the *Greek* Word (whereby Bap-
ſm is ſignified) of the import thereof, as
e Author gives it. *viz.* —— παρόσον ἐχ
βρύχιοί πῶ ὕδατι διατελεμὲν ὄντες, &c. *Eo
od non ſubmerſi in aqua perpetuo ſimus, ſed
ntum puncto temporis, quaſi in aliquod ſepul-
rum ſubimus, ut ſtatim ex eo emergamus.*
ύχω, and more often ὑπεξύχω *ſubmer-
, quaſi* βυθῶ, *qui eſt in profundo, profun-
us. A* βυθὸς ὁ, *fundum, ima pars, imus
rges. à quo* βυθίζω & καταβυθίζω, *in pro-
ndum jacio, demergo.* καταδύομεν εἰς τινα
ον, *ſubimus*, &c. καταδύω & καταδύμι.
itus ingredior, me abdo, &c. *hîc verò ſig-
ficat demergo, vel ſubmergo, itemque ſubmer-
r & Latine, in profundum defigo, à* κατὰ,
ο κάτω *deorſum*, & δύω *figo*; *unde dicitur,*
ὁ δῦναι & δῦναι, *quum occidit, aut ſe ab-
it, vel deſcendit* ὑπὸ γῆν, *ſub terram*, &c.
ontra ἀναδύω *vel* ἀναδύμι *emerſo, ſurſum pro-
o, vel erumpo, e profundo uſque ad ſuper-*

 ficiem

ficiem aquæ erumpo. Item orior, ἀνατέλλω, *ab* ἄνω *ſurſum.* What more different from ſprinkling than all this, which is brought to ſignifie *Baptiſm*, and in that Death, going down into the Grave, and Reſurrection or Coming out again? Here are a plentiful number of Words, and more might have been mentioned from the ſame Author, ſignifying dipping, plunging, caſting, yea fixing (*momento temporis, tamen, in baptiſmo*) to the Bottom, into the Deep, the loweſt part: A going down, under, hiding. Again, a riſing up, a coming forth, a breaking out, a breaking out from the Deep, to the upper part of the Water. Call this ſprinking if you can. If not ſprinkling, then dipping; if dipping, then a plain Repreſentation of Death, Burial and Reſurrection, as aforeſaid; according to the Deſign, Property, Practice and Example of the primitive Inſtitution.

I might bring in more Authors, who give a plain and plentiful Teſtimony againſt their own practice; but theſe may ſuffice, there being, in your own Opinion, more than enough.

Now a Word or two about the Covenant with *Abraham*, and the Sign of it Circumciſion, *Gen.* 12. *Now the Lord had*

ſaid

aid unto Abraham, get thee out of thy Coun-
rey and from thy kindred, and from thy Fa-
hers houſe, unto a Land that I will ſhew thee.
And I will make of thee a great Nation, and
will bleſs thee, and make thy Name great;
nd thou ſhalt be a bleſſing. And I will bleſs
hem that bleſs thee, and curſe him that curſeth
hee, and in thee ſhall all the Families of
he Earth be bleſſed: Chap. 13. *v.* 14, &c.
And the Lord ſaid unto Abraham, — All the
Land which thou ſeeſt, to thee will I give it,
nd to thy ſeed for ever. And I will
nake thy ſeed as the Duſt of the Earth, ſo
hat if a Man can number the Duſt of the
Earth, then ſhall thy ſeed alſo be numbred.
Ariſe, walk through the Land in the length of
, and in the breadth of it, for I will give it
nto thee: Chap. 15. 4, 5, 6. A Son promi-
ſed, and the multpilication of his Seed:
And he believed in the Lord, and he counted
to him for Righteouſneſs. Chap. 17. 2. *I*
ill make my covenant between me and thee,
nd I will multiply thee exceedingly. v. 10.
This is my Covenant, which ye ſhall keep between
me and you, and thy ſeed after thee; every Man
child among you ſhall be circumciſed. And ye
ſhall circumciſe the fleſh of your Foreskin, and it
ſhall be a Token of the Covenant between me and
you. And he that is eight days old ſhall be cir-
umciſed among you, every Man-child in your

Generations, he that is born in the Houſe, o bought with Money, of any Stranger which not of thy ſeed —— muſt needs be circum ciſed, and my Covenant ſhall be in your Fleſ &c.

Here was *Abraham*'s Call from his ow Country, *&c.* and a promiſe of anothe Earthly Country, and the multiplicatio of his Seed that were to poſſeſs that Cou trey (there was no other expreſt tha Earthly and Corporal, though thereb *Abraham* the Father of the Faithful, un derſtood the Promiſe of the ſpiritual See and heavenly *Canaan* alſo; and *Abraha believed*, &c. *Rom.* 4. 11. Circumciſio was called a Seal of the Righteouſne of Faith, in reſpect of *Abraham*, wh actually believed the Promiſe; which w as a Writing or Evidence to which t Seal was put, and the Promiſe, being th he ſhould become a great Nation, and ſeparate and choſen People diſtinct from a other Nations. God was pleaſed to com mand, that Circumciſion ſhould be a Se of his Covenant with *Abraham*, in th fleſh of all that made up the Body of th Nation. *Every Male child born in the Hou or bought with Money.* We read not th Faith was a Prærequiſite to the Admi ſion of any, to the Sign or Seal of Ci

cumci

cumciſion. The Maſter buys, the Servant is circumciſed. Circumciſion was reſtrained to *Abraham* and his Seed, and the Retainers to their Families; as they were to be a diſtinct and ſeparate Nation and National Church, differing in that indelible Character and External Worſhip from all others. It hath pleaſed God that they above all People of the World, ſhould have a diſtinct Character; that they ſhould be known above all People of the World, however ſcattered. I deny not, but Circumciſion had its ſpiritual Signification to all the Faithful in that Nation; but what was commanded them, was binding to no People of the World beſides, tho' they were Believers. *Job* and *Cornelius* were not circumciſed.

We need not go the Old Teſtament for a Goſpel Inſtitution.

In the Inſtitution of Baptiſm, by our great Law-giver Chriſt Jeſus; The Command was, *Go teach all Nations baptizing.* No ſuch Command preceded Circumciſion, *Mark* 16. 16. *He that ſhall believe and be baptized, ſhall be ſaved.*

"Belief is ſet before Baptiſm, becauſe "they which were then to be baptized, "were *Adulti*, Men of ſufficient Years; in "whom Faith and Confeſſion of their ſins

" was firſt required ; as *Mat.* 3. 6. *The*
" *were baptized, confeſſing their Sins.* Se
" condly, That Salvation dependeth
" Faith, not of Baptiſm ; it may appea
" *John* 5. 24. *He that believeth is paſſed fro*
" *death to life ; he that believeth ſhall be ſaved*
" and it followeth in this place, h
" that will not believe ſhall be damned
" He ſaith not, he that will not be bapti
" zed. Baptiſm is joined notwithſtandi
" to Belief, that no Man ſhould neglect
" deſpiſe the Ordinance of God. *Willet*
Synopſis Papiſmi. pag. 463.

Acts 10. 47. The Holy Ghoſt went be
fore, and then Baptiſm followed ; th
thing ſignified appeared firſt, and then th
Sign or Seal was added: *Can any forbi*
water (ſaith St. *Peter*) *that theſe ſhould n*
be baptized, which have received the Ho
Ghoſt, as well as we.

Willet quotes *Auguſtine, Per fidem rena*
cimur in baptiſmate, By Faith we are bo
again in baptiſm : It is then the proper Act
Faith, to regenerate us, not of Baptiſm
the Uſe and End whereof, is to ſtrengthe
and increaſe our Faith : If ſo, Faith mu
be before Baptiſm, or how can it be a
Inſtrument to increaſe it.

Willet pag. 492. " That Infants neithe
" have Faith in themſelves, nor yet are pro
" fite

"fited or furthered to their Salvation by "the Faith of others; it is thus proved.

"1. St. *Paul* ſaith, *Faith cometh by Hear-* "*ing, and Hearing by the Word of God*, Rom. "10. 17. But Infants can neither hear, nor "underſtand the Word of God: *Ergo*, no "Faith is wrought in them.

2. "There is no habitual or potential "Faith, that pleaſeth God, but the Juſti- "fying Faith is always actual, working by "love; *Gal.* 5. 6. *Ergo*, Children have ei- "ther no Faith, or it muſt needs be an actual "or working Faith.

3. "Infants are not juſtified, nor reliev- "ed or helped forward towards their Sal- "vation, by the Faith of their Parents or "God-fathers, when they are baptized: "For the Scripture ſaith, *The juſt ſhall live* "*by Faith*, Rom. 1. 17. that is, by his own "Faith, not the Faith of another; — be- "fore God they are no more helped, by "the Confeſſion of anothers Mouth, than "by the Belief of anothers Heart: Where- "fore it is not either the Faith of the Pa- "rents, or the Confeſſion of the Witneſ- "ſes; that ſupplieth the lack of both in "Infants.

Urſinus pag. 414. "*Teach all*, &c. *bapti-* "*zing them*, that is, all who by your doctrine "come unto me, and are made my Diſci-

" ples. The Order here is to be noted and
" obſerved, He willeth firſt, that they be
" taught, and after, that they be baptized.
" For he ſpeaketh of Men of Years, which
" ſhould be converted unto the Faith and
" Goſpel of Chriſt. Wherefore he will not
" have the Sacraments to be dumb, but
" ſignifyeth, that the Word ought to go
" before, and then the Sacraments to fol-
" low. Very true thus far. This is Goſpel.
" But I will give ſomething more of his
own Opinion, and what is alſo in com-
mon with other *Pedobaptiſts*, which is this.
" And among them are numbred, the In-
" fants alſo of ſuch as come unto Chriſt,
" or are Chriſt's Diſciples. For their In-
" fants alſo are Diſciples, as being born in
" the School of Chriſt. For to be born
" in the Church, ſerveth to the Infants in
" ſtead of their Profeſſion. There's his
ipſe dixit for that, and not one Word of
God for it. But I doubt not, but that he
has a Friend to ſtand by him in it. See him
further. " The Uſe of the Sacrament with-
" out Faith doth not ſave, therefore with
" Faith it doth ſave. The want of the Sa-
" crament doth not condemn: Yet ſo, as that
" want of the Sacrament be without con-
" tempt. For not the want but the contempt
" of the Sacraments condemn, as which

" cannot

"cannot poſſibly be where Faith is.

This laſt Paragraph is ſufficiently witneſſed to, by *Calvin* and other Authors. See *Calvin* concerning Infants in Covenant; "Shewing that their Salvation is undoubted and independant of Baptiſm, or any "other Helps or Acceſſions; if it ſhould "happen that they paſs out of this Life, "(*antequam aqua mergi datum fuerit*) be"fore they are baptized or dipt. *Inſtit. folio* 471.

Now to come cloſe to the Buſineſs, it is certain, that the Spiritual Part of the Promiſe made to *Abraham*, was to his Spiritual Seed. *He ſpake not of Seeds as of many, but of one, that is, Chriſt; and if you are Chriſts, then are you Abrahams ſeed, and heirs according to promiſe.* What is plainer, to exclude a Carnal Seed from all pretences to ſpiritual Priviledges. *The promiſes are to you and to your ſeed, and to as many as the Lord ſhall call*; that is, ſuch as ſhall have an Effectual Call; for it muſt be ſuch as obey the Call. Otherwiſe the unbelieving *Jews*; to whom this was preached muſt really be Heirs, and certainly poſſeſs the Kingdom of Heaven: For ſuch as are in the Everlaſting Covenant, ſhall certainly never periſh, but inherit Everlaſting Life; for whom God loves, he loves

to the End. We are all by Nature Children of Wrath, we are Children of God no other way, then by Faith in Christ Jesus. But whether go I? Is this true Doctrine? Is there not a mistake? Pray what becomes of Infants, who have not Faith, neither capable of it? Must these be lost? God forbid, who durst say it? nay, who durst think it? But we are speaking of Church-members. Pray what Church? Is it a Visible Church or the Invisible Church of all God's Elect, that Infants are born Members of? If by their Birth into the World, they have an Entrance into, and an Existence in this invisible Church; then are they certainly in the Everlasting Covenant, which shall never be broken, and all the Powers of Darkness shall never prevail against them to exclude them; and if they dye in Infancy they are certainly safe. If they live to be adult, they shall certainly be made partakers of the Graces of the Covenant, God will write his Law in their Hearts, they shall have Faith. God will be to them a God, and they shall be to him a People, and they will conform to his revealed Will.

If they are born in (and so are Members of) a Visible Church. I think I need

not

not queſtion, but that you mean a Church of Chriſt; and if ſo, then the Queſtion is not to be, *Ubi? Where?* for it muſt be where the Child is born: But the Queſtion muſt be *How* an Enquirer may know, that to be a Church of Chriſt, where the Child is born?

This is ſomewhat wild. If it be ſaid the Parent is a Church-member, and ſo, being in the Church, the Child coming into the World at the ſame time, falls into the Churches Lap; and is alſo a Church-member, and under the Churches care, even before Baptiſm; and conſequently muſt be baptized. So much for the Infants.

Now for the Adult: How can it be ſaid that they are Members of a Church, (viſible I mean, according to the former definition) till they have made a profeſſion of Faith, and have had a formal Admiſſion, and that by Baptiſm? If you ſay they are Members of the Inviſible Church, and ſo have a Right to Baptiſm: No Perſon that I know of, denies it. But who knows which do, and which do not belong to the Inviſible Church? It is the Searcher of Hearts, God alone that knows who are his. Man can make Judgment of no more than Profeſſion and Practice, which fall under the Obſervation of the Senſes.

Senſes. Can they be ſaid to be of, and not of a viſible Church at the ſame time?

In your *New-Years-Gift*, pag. 22. your words are theſe, "Brethren, be ſober, — Are "not all that are added to the Church to "be baptized? Are no Infants added to the "Church? are they loſt? were they not once "added to the Church? *Page* 24. of *ditto*, "Again you ſay, "For my part, I have "been long of the Opinion, Baptiſm is not "properly an initiating Ordinance, whe-"ther of Infants or Adult; they are not "baptized, and ſo made Church-members; "but they are Church-members, and ſo "baptized. Coronation doth not make a "King, but declare him ſo, *&c.* *Acts* 2. 38. *And Peter ſaid unto them, Repent and be baptized every one of you in the name of Jeſus Chriſt, for the Remiſſion of Sins,* &c. v. 39. *For the promiſe is unto you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.* v. 41. *Then they that gladly received his Word were baptized; and the ſame day there were added unto them about three thouſand Souls: And they continued ſtedfaſtly in the Apoſtles Doctrine, and Fellowſhip, and breaking of Bread and in Prayers.* (no Infants could be of this number.

And fear came upon every Soul, (Infants know nothing; therefore can fear nothing)

— *And*

— *And all that believed were together*, &c. 46, 47. *And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God and having favour with all people, and the Lord added to the Church daily such as should be saved.*

None of the Characters of these People, which were added to the Church agree with Infants: And was it not next to a Miracle, if none of these three Thousand, had an Infant or young Child; and would it not be a greater wonder if they so had, that they did not make hast to baptize such Child, lest it should go out of the World, before it was made a Christian by Baptism: And if it had been so baptized, is it not as great a Wonder that we have no Record of any such thing; especially if it were of that weight for Infants to be baptized, as some People esteem and affirm. Certainly it is more probable, that some of these three Thousand had Infants, than that there were Infants baptized in the two or three Families; whereof it is said, *They believed with all their House, and that they rejoiced with all their House.* For Infants cannot properly be said to do either. But why should we expect a Record of that, for which, there was no Prescript or Command

mand by the great Law-giver; which if it had been his Will, certainly he would have been as plain and positive, as the Lord was in the Command to *Abraham*, in the Covenant of Circumcision: But the Gospel is more spiritual, is a New Covenant, the Right of Gospel Ordinances comes in by Faith; and the *Pedobaptists* themselves, as I have shown, acknowledge the Insignificancy of Infants baptism; unless they confirm it by their own Faith, when they are grown up.

You your self are pleased to use probable Arguments, you see here I have imitated you: You see those who were added to the Church, they were such as were baptized: Are no Infants added to the Church (visible)? No none without a Profession, and Profession they are not capable of, because they have not Faith as I have shewed out of your own Writers. Are they lost? No, ne'er the more nor sooner for want of Baptism; as I have made it appear out of your own Writers *Calvin*, *Ursinus*, &c.

First, It is Contempt and not the want of the Sacrament doth condemn. *Ursinus*, &c.

Now Children cannot contemn, for they know nothing of the Matter.

So

Secondly, The Parents who are Godly, and are for Believers Baptiſm, they contemn not Baptiſm by retaining their Infants from it; but ſo retain them, becauſe their Conſciences tell them that it would be a profaning of the Sacred Ordinance; by preferring an improper and unqualified Subject to it: And if they ſhould ſo do, it would be their Sin.

If the Parents ſin therein (I mean, by retaining the Children from Baptiſm) the Child will not ſuffer for their Parents ſin.

Well, ſay you, Were not Infants once added to the Church? I anſwer, Yes. To the *Jewiſh* Church-National according to your ſenſe, (if I miſtake not) as ſoon as they were born; but had not the Seal of the Church-Covenant till eight Days after.

But what is that to the Goſpel-Church ſtate? The Church ſtate now, is not National but Congregational; as many as God ſhall call into the Houſhold of Faith; as hath been ſufficiently demonſtrated already. It is not buying with Money will give a Right to Baptiſm. Excluding Infants from Baptiſm, excludeth them not from Salvation, as hath been ſaid before.

I muſt have one probable Argument more, about the three thouſand. Is it likely, that among theſe, there was not one

Wo-

Woman, when commonly they are the more plentiful Sex: If there was one, certainly she must be a Communicant; for they brake Bread from House to House. We read of Womens believing, and being baptized, and Believers were commanded to observe all things that were delivered unto them. Now if you can prove that any Infants believed, then you may find out another probable Argument on your part. But let that pass, we have enough without far fetched Things.

You say Infants are Church-members and so baptized. Coronation doth not make a King, but declare him so.

But Kings have become so by God's choice immediately, whereof the Prophets have given Testimony; others mediately by Men, others so by Conquest: So others Hereditary, and are so by some standing Law; and all these precede Coronation, and by all these ways God sets up Kings. So when God by his Law qualifies a Person, and makes him a spiritual King, by giving him Faith, and writing his Law in his Heart, making him his child, then is baptism as a Crown to declare him such in the Church of God.

A Word to your Comparison of the Table (it looks a Kitchin one, for such Tables are wont to be wash'd) *Pag.* 24.

Sup

Suppose you had a Table equally dirty every where, and your Maid should pour Water on, and that but a little, at one end; or if it were a round Table, and so, had no end, only a little on one part, and there wash'd and no further; would you then say that Table was wash'd? Even such is your Parties Practice. If she had washed all over she had done the Business, and in doing that, there must have been not only Insperion or Asperion, but Frication and Abstersion: Thus you see for one Trifle, I put in another.

Pray condemn me not for my presuming Ingratitude, in that I so saucily take part of your *New-Years-Gift*, and throw it in your Face: For it is to a good End, only to act the part of an Occulist, to make you rub your Eyes, that you may the better see the Vanity of your own admired Arguments; in opposition to the solid Judgment of the primitive Christians, the very Nature and Native Property of Languages, the Asseveration of the most Pious and Learned, who would not lye for God, nor talk deceitfully (in a cause that they thought) for him; and had so much Candor and Integrity, that they would acknowledge the Truth of the Thing, though it made most against them; in the management of a Cause with their

their strenuous and utmost Skill, Dexterity and Wit: Nay, you have oppoſed two Councils, mentioned by *Perkins*, a Pious and Reverend Divine. To ſtick by your Arguments againſt Dipping, is as abſurd and ridiculous, as to ſay there is no ſuch place as *China*, or the *Eaſt* or *Weſt Indies*. When things are Evident in themſelves, and wherein all Parties are agreed; as concerning Womens Communion at the Lord's Table, they having the ſame Eſſential part that gives a right; to wit, Faith and Admiſſion by Baptiſm into the viſible Church. There need no Dependance upon the Rules of Grammar. And for a Man that has muſt bear Rule in his own Houſe, it is Evident in its own Nature. Can there be an Ordinance, and no Coherence of the Quality of the Subject that is to Obey? The very Word [*Ordinance*] denotes in the Inſtitution, a Subject capable of Obedience; and to all right Obedience there muſt be Faith, unleſs it were otherwiſe declared in the Inſtitution. The Stones in the Spiritual Building ought to be Living Stones.

You were pleaſed to ſay, That Dipping [*with*] Water was Nonſenſe.

I ſay, That to ſay a Man that is diſtracted is out of his Wits, is alſo Nonſenſe;

the proper Meaning is, that his Wits are out of him. But the Phraſe hath obtained ſo much Reputation by Cuſtom, and runs ſo ſmooth; that I ſhould be accounted little other than delirious, if I ſhould attempt to alter the Vulgar, and Smooth, and bring in the Rugged and Harſh ſounded Expreſſion, *The Wits are out of the Man.* And indeed, there is need of no Alteration, ſince every one underſtands the Meaning to be good Senſe. Well, I have proved the manner of Baptiſm to be by dipping in Water: I beſeech you let it paſs ſmooth, by the Name or Phraſe, *Baptizing with Water*; ſince ſeveral ways there are, and have been ſhewed Reaſons for it.

There is one Argument comes into my Mind, that is much uſed by your Party; *The Fœderal Holineſs of Children:* 1 Cor. 7. 14. *The unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband, elſe were your Children unclean, but now are they holy.*

If this Holineſs were a Fruit of ſpecial Grace, and of the Everlaſting Covenant; or a Sanctification in the Womb, ſuch as *John*'s was, it would certainly end in Glorification, and the Way leading to that end, would be a Holy Life. But common Experience hath found, that the Life and Death

Death of the Children of the Believer have many times appeared as bad, as the Life and Death of the Children of the most profane: And therefore, the Holineſs cannot (as they come of their Parents) be the Holineſs of the Everlaſting Covenant.

I tell you, or rather all Men know, what it is not by the Iſſue and Event. I leave it to others to define what it is.

The *Papiſts* affirm, *That the Baptiſm of Children and Infants, is grounded upon Tradition, and not upon Scripture.*

The *Proteſtants* anſwer, It were very hard, if we had no more certain Ground for the Baptizing of Infants, than Tradition; which is but a feeble Weapon to fight againſt Hereticks withal. *Willet* Synop. *pag.* 491.

Then they produce Scriptures, *Gen.* 17. 1 *Cor.* 7. 14, &c. as is uſual, and need no Repetition.

Dr. *Stillingfleet*, late Biſhop acknowledgeth (in his Scripture proof in Oppoſition to the *Papiſts*) a neceſſity of Profeſſion of Faith, in order to Baptiſm; and ſo, brings in a neceſſity of *Sponſors*, and affirms that what they cannot do perſonally by themſelves, they do by their *Sponſors*.

In a Book, Entituled, *Duplies of the Miniſters and Profeſſors of* Aberdene, *to the Second Anſwers of ſome Reverend Brethren concerning the late Covenant*; Pag. 97. you have it thus, "*Laſtly*, Of the Stipulation of Godfathers in Baptiſm, inſtanced by us in our *Fifth* Demand, ye have ſpoken nothing particularly either in your *First* or *Second* Anſwers. We have no Precept or Example of it in Holy Scripture: Yea, ſome of our Learned Divines affirm, that it was inſtituted by Pope *Higynus*; and ye will not deny, that it hath been much abuſed in Popery.

"How cometh it to paſs then, that this Ceremony is allowed, and uſed by ſome of you; We ſay, ſome; for we are informed that ſome of your Mind do not uſe it at all. See Dr. *Morton*, in his *Defence of the Three Ceremonies*, pag. 24. See *Pet. Martyr* on the 6*th*. Chapter of the Epiſtle to the *Romans*, and *Gerard* in Loc. Theolog. *Tom*. 4.

Here by the way Obſerve, that the Doctors and Miniſters of *Aberdene* (as I noted *Calvin* did before) did eſteem the not having Precept or Example in Holy Scripture (for Practice of a Thing) an Argument of ſufficient weight to perſwade them

them againſt it, and to reject it.

You may be pleaſed to obſerve, the ſeveral Shifts that the *Pedobaptiſts* have been put to, to ſupport the Ungoſpel-like Practice of Sprinkling, or Baptizing (as it is called) Infants.

Firſt, As to the Subject: The Goſpel-Church-member is expreſly declared to be a Believer, not a Word in the Scriptures of any other but ſuch baptized.

That Infant-Baptiſm may be proved, they have recourſe to the Practice of Circumciſion, enjoyned to *Abraham* and his Seed, though we read not of any Doctrine of Faith preached to any, that were admitted to it. They that were bought with Money, by an Expreſs Command from God, were to be circumciſed. Infants (ſay they) were circumciſed then, and why not Children baptized now; ſince it is evident God hath as much care of Infants now, as he had then: And yet generally confeſs'd, that their Baptiſm ſignifies nothing in reſpect of their Eſtate before God, helps them nothing, without their perſonal Faith when they are grown up. The Queſtion then may be, why they may not as well defer Baptiſm, till they are capable of Faith and Profeſſion; for there will be no time loſt, all that time wherein they were

not

not bettered by what they could do as Infants, or Parents and Godfathers did or could do for them. Circumcision did not belong to the Priest's Office, the Parent usually circumcised. Baptism belongs to the Gospel-Minister, he that teacheth is to baptize.

Some say, the Parents Faith gives a Right to Baptism: Pray who can say, (though they may in Charity be thought to have had) that they had Faith, supposing the Parents to be dead, before the Child is preferred to Baptism.

Others say (or at least it is constructively so) if they are born in a Christian Kingdom or Common-wealth, they are then born in the Church; and as such are Church-members, and therefore have right to Baptism. This is absolutely National, and confounds the World with the Church, and differs little from a Wilderness. For is not the being born in *England*, tho' be a Land of Light, that makes a Christian. Others affirm, there must be a Profession of Faith, and therefore there must be Sponsors.

Others say, there is no need of them, but prove it an Unscriptural and Anti-Christian Practice; being introduced by a Pope as you may plainly see. So that necessa- Crutch being taken away, by which only

it

it is ſupported, by that Party who own a Profeſſion of Faith; Baptiſm of Infants falls to the Ground. More might be ſaid to ſhew what an amaze they are in, by leaving the plain Goſpel-way.

Errantium a via multæ ſunt differentiæ.
Of thoſe that wander out of the way there are many differences.

Qui a recto tramite divertit, quo plus incedit eo plus errat.
He that turns out of the right way, the farther he goeth the more he erreth.

The Word of God is plain in all things neceſſary to Salvation; *It is a Light to the Feet, and a Lanthorn to the Path.*

The two Inſtitutions are ſo plain, that nothing can be plainer; if they had not been ſo, can we think otherwiſe, but that ſome words to this purpoſe would have been left.

You that believe, Baptize your Infants.

This had been enough to have ſetled the Subject to perpetuity: But there was no need of it, God knew how things would be, and he is wiſe, and brings Good out of Mens Folly and Sin. *The Word of God is pure, enlightning the Eyes.*

W

What the Scripture teacheth not, we may willing and safely be ignorant of; and say with *Calvin* to that purpose:

Nos, ne in eandem (errantium) incidamus foveam, aures, oculos, corda, mentes, linguas penitus defigamus in sacra Dei Doctrina. Est enim ea Spiritus sancti optimi Magistri Schola, in qua sic proficitur, ut nihil sit aliunde ascisendum: ignorandum vero libenter quicquid in ea non docetur.

We, lest we should fall into the same pit with those who wander out of the way; let us fix our Ears, Eyes, Hearts, Minds, Tongues, wholly in the Sacred Doctrine of God. For that is the School of the Holy Spirit the best Master, in which Men so profit, that nothing is to be got or learned elsewhere, and whatsoever is not taught there, we may willingly be ignorant of.

The Gospel is a plain Path-way to Heaven, the way-faring Man tho' Fool, shall not err therein.

He that believeth and is baptized shall be saved.

Go teach all Nations baptizing, &c.

John was baptizing in Enon *near* Salim, *because there was much water there*, &c.

The plain Man believes, and thinks none but Believers ought to be baptized;

and alſo that it muſt be done according t
Preſcript and Example; and that therefo
Infants, not having Faith, are not to b
baptized or ſprinkled, eſpecially havin
no Precept or Example ſo to do.

"How now, (ſaith the *Pedobaptiſt*
"What have this *Tittle-tattle-Prittle-prat*
"*Nonſenſical- Plebeian- Tautological- Mor*
"*Hebetico-Ruſtico-Mechanico-Fullonico-Au*
"*torio-Triturranti-Sutorio-Cerdonico-Plumb*
"*bean-brained* People to do? Muſt the
"not? Ought they not to be diffident
"their own Judgments, and refer Ma
"ters of Divinity to thoſe, whoſe Pr
"vince it is? A Company of Block-head
"they cannot ſpeak Senſe. Fools no *Lat*
"know, and they know no *Latin*. M
"they not rather truſt us, who are *Gra*
"*matico-Dialectico-Rhetorico-Hiſtorico-Et*
"*co-Phyſico-Metaphiſico Theologi?* We, w
"ſpeak truly, according to the Propri
"of Languages, Diſpute well, Act t
"Orator elegantly, Give an Account o
"the Tranſactions of Things paſt in th
"World, Humane and Divine: Underſtan
"the Precepts of Morality, know the Na
"ture of Things, and mount above, t
"the abſtract Notions of things ſuper-n
"tural; and for Divinity, with that w
"have the greateſt Familiarity: And there

"for

" fore, being beſt acquainted with it, know
" beſt how to define and determine things
" of it, or aboutit: And may with Au-
" thority tell you. That you (*Fullers*,
" *Thraſhers* ; a *Draper* is too fine a name)
" and other baſe Artizens, ſuch as for the
" moſt part, *Anabapteſts* are. (Theſeare the
" very words of *Uuſinus*) need not trouble
" your Noddles about *Rivers* and much
" Water, your concern for that is as ſu-
" perfluous as the Water, it is not a farthing
" matter ; tuſh, it matters nothing: A
" little Water is of the ſame Nature with
" a great Quantity, 'twas needleſs, and is
" needleſs to go into *Rivers*, or into Water.
" A Baſon full will ſerve for half a Score.
" We know how to ſhorten Work, and
" improve time. We ſtand upon our
" Anceſtors ſhoulders, ond ſee farther
" than they.

" Then you talk of Faith, as neceſſary.
" A Fig for Faith and peofeſſion, yea Re-
" pentance to ; they are ſuperfluous and
" redundant things. It was enough if the
" Parent believed, it's on matter for the
" Child, if the Child were Sprinkled it
" was a good Chriſtian.

And it is ſomewhat ſtrange, ſince the way was ſo eaſy, that when the 3000 were converted, the Apoſtle did not charge them

them to take heed, that all their Infant
that they had, or any ſhould have there
after, ſhould forthwith be Sprinkled; for
aſmuch as their Parents Faith gave them
Right to Baptiſm: That alſo, it migh
never be heard that any Perſons Adult ha
been Baptized, whoſe Parents were Bap
tized long before.

But if no Perſons but Adult were Bap
tized, we can hear of no other.

As for Holineſs, the Children have i
though in reſpect of Salvation they are n
ver the better for it.

As for Infants Baptiſm, we tell yo
(though the Goſpel be ſilent in it, and La
People cannot find it there), we can fet
it from far, rather than the Children ſha
go without it, though we cannot make o
what they are the better for it. Wh
we cannot find of the Inſtitution in Ne
we have found in the Old Law. And
Philoſophically we prove, that rou
about is the neareſt way home. Thus wit
Rombuſian Elocution & Language-fuſtian
have done.

Sir, Though I as much ſlight and con
temn the principle of Pedobaptiſm,
your Self does that of the Anabaptiſts
(vulgarly ſo call'd, though wrongfully
yet I muſt tell you, that I have as gre
reſpe

eſpect and veneration for the Perſons nd Piety of the Men of that perſwaſion, s I have for thoſe of my own; and doubt s little of their Integrity. The coming nto the World, and ſo into the Church, nd finding it the general opinion and ractice of the Learned and others; in- omuch that it was both a matter of ame and danger, to oppoſe what they ound, and to maintain a Doctrine that eemed new; both pious and impious bent eir wits to aggregate Reaſons, why they ould keep what they had got; and the rther off the Reaſons were fetched the reater the Applauſe. So the matter be- g prejudged, determined, and by Au- ority maintained; they reſt contented ith what they got, eſpecially, becauſe one of the Rulers are of another minde. you have given your ſelf the trouble to ad what I have writ, I crave once again ur pardon for the occaſion I have given, d aſſure you I ſhould be joyful to plea- re you in what I may, in Quality of

SIR

your very Humble Servant

T. Mage.

Poſtſcript.

IN your *New-Years-Gift*, Pag. 23*d*. and 24*th*. You expreſs your ſelf thus,

As for the Way of Plunging, it doth not look with me, like an Ordinance of Chriſt. If it were ſuch, they and we are all Tranſgreſſors. We baptize the Face only, they the Head and Shoulders. I aver little more: For no more ſay what you will, can be called Baptiſm, but what is the Baptizer's Work, &c. *You ſay all muſt be baptiz'd; for all muſt be mortified, every part, as all was defiled by Sin. You would be angry, if I ſhould whiſper you in the Ears, and ask, Muſt nothing be mortified but that above the Waſte? For no more do you plunge, the Baptized do all the reſt. For ſhame never ſay any more*, &c. *All Attempts to Anſwer it vaniſh in the Empty Air. You muſt get ſome Engine, or ſuch thing to do the Work by; and change your own Practice. Who would change ours, if there be any*

Con-

Conſiſtency between your Doctrine and acting in this Caſe.

Anſw. I ſay as you ſay, thus far; That no more can be called Baptiſm, but what is the Baptizer's Work; and that therefore going down into the Water is no part of the Immerſion, but a way to ſtand fair for it. I need not repeat what you have ſaid, or that which you ſay that we ſay; but I may dare truly to affirm, that from what I have ſaid upon ſolid Fundamental Grounds, out of Scripture the Primitive Inſtitution, the Example of our Bleſſed Lord, and Practice of the Diſciples, with other Reaſons for Plunging; it muſt or ought to be concluded, that Baptiſm by Dipping or Plunging is the true and only lawful Baptiſm with Water (and no Nonſence). And further that I have ſufficiently proved, that the preſent Mode uſed commonly by *Baptiſts* is regular and true, and fully agrees with the things thereby repreſented; there being, even by the Hands of the Adminiſtrator, a total Dipping, Plunging or Immerſion of the Perſon; yea, every Particle from Head to Foot; as may evidently appear to all that without prejudice will exerciſe their Reaſon, and conſider of the *Mathematical* Demonſtration. In ſomuch

much that there is no room for fur-
her Denial or Oppoſition, without the
enial of the proper uſe of their Senſes.
r ſhame never ſay any more: All At-
mpts to anſwer it vaniſh in the Empty
ir. You ſee or may do, that there is
need of an Engine; and that there is
Conſiſtency between our Doctrine and
actice, or acting in the caſe. And if
u ſee it to be ſo, then you have bound
ur ſelf by Promiſe to change your Pra-
ce, which were it done would be good
ews to hear.

You were pleaſed to ſay, I would be
gry with you, if you ſhould whiſper
e in the Ear, *&c.* I tell you that
u miſt it, I was not, but on the
ntrary pleaſed at your Freedom. But
w ſince matters lye ſo fair, I beg of
u not to be angry but pleaſant, if I
uld whiſper you in the Ear again, for
equal Ballance by way of repartee;
is but *Talionis Lex*, and every body
s not know what you and I ſay when we
iſper) and ask, whether that laſt *Coſtly,*
erfine, Diaphanous, Delicate, Silk-ſoft, dear-
eloved and admired New-Shift, eſteemed
duration like *Asbeſtinum* or the *Incom-*
able Flax, *Mundified* and not conſumed
Fire; is not, at the very firſt wearing

not

not only *egregiouſly merdify'd* and *Lutoſe*, b
thorowly outworn, tatter'd, torn and uſ
leſs, to be caſt a way and contemned, a
that the Owner (if that were all he ha
without a Miracle muſt be and contin
ſhiftleſs. Anſwer I expect none.

FINIS.